

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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From the Missionary Herald.

PALESTINE.

State and progress of the Mission.

Intelligence, which, in its general aspect, is in a very high degree encouraging, has recently been received from this mission. It is contained chiefly in the correspondence of Mr. Goodell, under different dates, from January 3d, 1826, to October 18th, of the same year. The letters, however, all came to the Missionary Rooms within a short period. Instead of giving them in a consecutive series, we shall adopt a more satisfactory arrangement, by selecting the kindred portions, wherever found, and bringing them together under their appropriate heads.

The intelligence now to be given, will show that notwithstanding the shortness of the time since the mission was established—notwithstanding the fewness of the missionaries, and the many embarrassments under which they have been compelled to labor—notwithstanding, that according to any ordinary mode of calculation, the time has not come to expect any great and visible effects, as the consequence of their labors; yet, as will be seen, *their labors have produced very considerable results.*

The sects upon which the missionaries are exerting the strongest influence, are the *Maronites*, who are Catholics, and the *Armenians*, who have no connexion with the Catholic church.

Asaad Shidiak, whose ingenious and interesting statement of his religious experience, opinions, and controversies, occupies a portion of the present, and a previous number of this work, belonged to the *Maronite church*, until his eyes were opened by the scriptures, to the errors and corruptions of that denomination.

Asaad Jacob, whose letters have been published, belongs to the ancient *Greek Church*. Another short letter from him has lately been received by the Secretary of the American Board, and will appear at a future time.

The missionaries have hope concerning a member of the *Greek Catholic church*, whose name is *Yoseph Lefusy*, that he has become truly pious, and from principle will join the little company of reformers.

To these we add a *Priest* and an *Archbishop* of the *Armenian Church*, both of whom are now to be numbered with the friends and followers of the Lord Jesus: and another *Archbishop of the Armenian Church*, whose understanding has so far been convinced, that he co-operates with the missionaries in their work of reformation, and gives some ground to hope, that ere long he may be with them in heart as well as in action.

The *Priest* is spoken of by Mr. Goodell, under the name of *Wortabet*. He is a young man, who left the Armenian convent at Jerusalem, about two years ago, thoughtless, and without settled principle. Entering the service of Mr. Goodell, as literary assistant, he of course had many conversations with that missionary, and received much instruction. Until last summer, however, no strong hold seems to have been taken on his conscience. But then he became deeply serious, and began in earnest to seek for true religion in the heart, which there is much reason to believe he has obtained.

The name of the *Archbishop* is *Dionysius*. He is familiarly called *Garabet* or *Carabet*, an Armenian word, signifying a *forerunner*, which was given him at his own request, by Mr. Goodell, in the hope that he might prove, as he seems likely to do, the *forerunner of great good to his nation*. He was born at Constantinople; spent 36 years of his life in the Armenian convent at Jerusalem, the last nine of which he was bishop; and for a long time was principal secretary to the establishment. He is now about 50 years old; and on account of his age, his services, his acquirements, and his general standing, is considered as sustaining in his church the rank of an archbishop, and in his official documents, subscribes himself as such. Three years ago, disgusted with the superstitions and corruptions of his church, he left the convent, and what property he possessed, (about 1000 dollars, which the convent refused to deliver up to him,) and came to Sidon, intending to proceed to Constantinople, and end his days in his native city. But meeting with Mr. Goodell at Sidon, he became his instructor in the Armenian-Turkish language, or the Turkish language written in the Armenian character, and has remained with him ever since.

Archbishop as he was, he used profane language, and at first appeared perfectly unconscious that it was sinful. But on being admonished, he abandoned the practice. He invariably attended divine service on the Sabbath, and appeared greatly pleased with the seriousness with which it was conducted; the like to which, he said, was nowhere else to be found in Syria. Being harrassed with letters from his convent, inviting, beseeching, commanding him to return, he renounced his monastic vows, and, to cut off all hope and possibility of his return, entered into the marriage state. So bold a step, which, in fact, set at nought the whole monastic system of his church, became matter of surprise and of conversation, throughout Syria. An Armenian council being held soon after at Bagdad, near the site of the ancient Babylon, at which were present priests and bishops

from Jerusalem, and from Echmiazin, in the greater Armenia, the residence of the chief patriarch of the Armenian church, as well as from other parts of the East, the case of Dionysius was brought forward and discussed. Whether the grand patriarch, whose ample diocese embraces two and forty archbishoprics, was himself present, we are not informed. But after long inquiry, no way was found in which the revolted subject could be brought to punishment. At this council, the priesthood were treated by the laity with the disrespectful freedom, which was exemplified in the public meeting at Constantinople, of which an account remains to be given. What progress the archbishop has made in the attainment of piety, will be made to appear more fully as we proceed.

The name of the other Armenian Archbishop is *Jacob Aga*. He has resided with the English consul at Sidon, as his Agent. In consequence of his marrying a wife from a Maronite family, she and all her father's house were excommunicated by the Maronite patriarch.

A few words concerning the *Maronites*, and the *Armenians*, will serve to illustrate still further, the intelligence which is to follow.

The *Maronites* reside chiefly on Mount Lebanon, and in the adjacent cities, and, speaking the Arabic language, come more especially within the sphere of Mr. Bird's labors. They derive their origin and name from John Maron, or Maro, in an early age of the Christian church. Since the year 1182, they have been closely connected with the Catholic church, and the connection has ever been, and now is cherished by the court of Rome with the most jealous care.

The *Armenians*, who come more especially into Mr. Goodell's sphere, have their origin in the ancient country of Armenia, and from thence derive their name. The vast territory east and north-east of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine, they have four monasteries, the one at Jerusalem, of which more will be said by and by, being the most splendid and opulent in the holy city. In Constantinople there are supposed to be not less than 100,000 Armenians, among whom as they are a body of enterprising merchants there is immense wealth. The Armenians are the bankers of the East, and rule the mercantile republic, from Constantinople to Calcutta: and travelling much, for the purposes of trade, they have become the most intelligent of the oriental sects, and on that account are the most likely subjects for reform.* Mr. Goodell thus speaks of them in his letter of latest date.

Most of the principal men of their nation live, and some of them like princes, at Constantinople. They are not in the least degree under clerical influence, but give their priests and bishops the appellation of dogs, even to their faces, and frequently say to them, "You know nothing, and care for nothing, but to eat, drink, and be merry." They occasionally attend church from respect to their nation, but they are tired with the sumptuous and unmeaning ceremonials of their religion, give no credence to the lying wonders of their legends and

* The Armenian church is said to number 42,000 individuals in the Russian provinces; 70,000 in Persia; and in Turkey, 1,500,000: while, as is intimated above, the merchants in her communion are found every where in the East.—*Ed. Her.*

ghostly fathers, and look with no feelings but those of disgust, upon the ridiculous traditions, the superstitious rites, and the ten thousand absurdities, of their antiquated crumbling church. They would at once suppress most of the clergy, and sweep away at a stroke most of the convents and existing ecclesiastical institutions were they not afraid that many of the bigotted and less informed Armenians in other places, would, in consequence become papists.

GREAT MEETINGS OF ARMENIANS AT CONSTANTINOPLE.

The following letter from Mr. Goodell, dated Beyroot, September 29, 1826, and addressed to the Corresponding Secretary of the Board, describes one of the most remarkable events of this eventful age. The occurrences reported, are indeed so wonderful, so beyond what even the friends and supporters of missions had dared to expect, that at first they seem almost incredible.

Excitement produced at Constantinople, by Mr. King's Farewell Letter to the People of Syria; with the consequent proceedings.

My Dear Sir,—Though it was only yesterday, that I sealed and forwarded a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable addition by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand-writing, and produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts stated in this letter, true? And is the letter itself agreeable to the word of God?"

The Bible, yes, the holy, blessed, long-neglected Bible, was produced and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.

The monks, and priests, and bishops, then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last the principal Armenians said to their ecclesiastics;—"This business

does not belong to us; it belongs to you. We know very well that you are all bad men; that with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not our business, it is *yours*; and we leave it with you to act as you please."

After much disputation, and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons, and priests, and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day until *twenty-five* years have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and *that they never be again permitted to witness the pretended miracle of the holy fire.*

To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow*.

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive that the Armenians are evidently ripe for a moral revolution.

Importance of an Armenian Press.

Now for an Armenian press. I most ardently wish to pour fifty thousand Tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the *twenty-five* years, we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a *peculiar people, zealous of good works.*

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, and perhaps Smyrna and Constantinople would be no better. But it can go into immediate operation at Malta, and I can send either my archbishop, or my priest, (both of whom, I hope have become truly regenerated, though the change is more marked in the latter,) to correct the proof

sheets under the general direction of Mr. Temple, or Mr. Smith.

The Firman.

As to the *firman*, one was obtained, for fifteen hundred dollars, of the Reis Effendi, at the time of that council for certain Armenians; but it seems it was intended for *two of their deacons*, who had become papists. The patriarch afterwards endeavored to take them, but they fled for protection to the French ambassador, who refused to give them up, and so the matter ended. He then commenced his journey to regulate the affairs of the convent at Jerusalem, and has arrived at Damascus, three days from this. Signor Wortabet has written him a very interesting and pious letter, which, it is hoped, will be the means of leading him still farther to a knowledge of the truth.

Farther account of the Excitement at Constantinople.

When the marriage of these men was first reported at Constantinople, it was supposed that they had altogether renounced Christianity, and the general impression was, that like Judas, they had betrayed their master. When it was afterwards reported, that they still believed in the Christian religion, and were attentively reading the Bible, it produced some astonishment. But when Mr. King's letter arrived, and it was ascertained what views they had adopted, and in what labors they were actually engaged, it was like an electric shock, making a sudden and powerful impression upon all.

Remarks on the General State of the Country.

I find it exceedingly difficult at times, to prevent my brain from being fevered, and my midnight hours from being disturbed, by the lively and quick alternations of hope and fear, arising from those grand movements, which mark the features of the present age, in this oldest and darkest part of the globe—those mighty changes, which amidst terrible obstacles, and terrible judgments, seem fast coming on; and from the utter impossibility of moulding things according to our wishes, without much help from the churches, and from the Most High. Nothing, apparently, will save multitudes of the half-enlightened, from falling from the grossest superstitions into the rankest infidelity, but the most extensive and powerful missionary effort, accompanied by an extraordinary degree of divine influence.

But in such a country, and at such a time as this, we cannot do all that benevolence would prompt us to do. The elements of government here, so strangely mixed, so strangely unconnected and discordant, and so terrible from the beginning hitherto, are, at present, also strangely convulsed; and the whole seems more like the ravings of despair, or the struggles of the dying, than like the well directed and gigantic efforts of the living. We have fears, but our hopes preponderate.

It was only four days ago, that we received official notice to provide for our personal safety; as the report of the sudden departure of the British ambassador from Constantinople, gave reason to suspect, that a rupture had already taken place between England and the Porte. Mr. Abbott, who is now upon the mountain, has since written to us, that, in anticipation of events, he had provided a

secure retreat for us all, where we can contemplate, without danger, the raging of the storms below should they arise.

Let not these threatening dangers discourage the Committee. In case even of an open war, let missionaries come forth as God's host. They can take from Malta, or Smyrna, French or other passports, as the case may require; and we have much confidence, that all these political commotions will bring into contact with us, new and important points of observation and labor, and will introduce us to untried and unthought of fields of usefulness. What benevolent eye would be bathed in tears, unless it were in tears of holy rejoicing, to see the beast and the false prophet taken, and all these ancient fabrics of superstition and of political despotism, which seem to have sprung up from the bottomless pit, crumble to atoms, and be found no more at all?

There is something pleasant in the thought, that you and we may be permitted to live, and to look, at the expiration of the *twenty-five years*, upon those bright scenes of Armenia, and of the countries around her, which seem even now to be unfolding. But that the life of all of us should be thus prolonged, is hardly to be expected. May we so live, as to be always able like Paul to feel, that to depart and to be with Christ is far better.

I hope soon to send you a history of the Armenians who are with me, written by themselves; also translations of some of their recent letters to their patriarch and to their kindred.

Confirmation of the foregoing Intelligence.

Oct. 5. Most of the above information respecting the Armenians, has been since confirmed; but what relates to the *firman*, said to be obtained for those connected with me, is still involved in uncertainty. There is much reason to fear that one was obtained, but reason to hope it will be without effect.

In the midst of fears and hopes, of lowering and brightening prospects, I close this communication, and recommend this mission to your special prayers.

WM. GOODELL.

Concluding Reflections.

The reader has now seen some of the causes, which have been put in operation in Western Asia, and also some of their results, and his mind by this time must be prepared for a most animating conclusion. *If such causes are sufficient to produce such results in that part of the world, then must there be there a strong tendency to reformation; just as there was in Central Europe, when Martin Luther made his appearance.* Such is probably the fact. And though we are not permitted to hope without solicitude, nor to rejoice without trembling; yet may we both hope and rejoice. The current of public sentiment is manifestly too deep and strong to be diverted from its course. Fire, or sword, or poison, may destroy the converts who have already become the proofs and pledges of missionary success; but belonging as they do, to all the principal denominations in Syria, and representing all, the news of their martyrdom would every where become matter of conversation and inquiry, and their blood would be like good seed sown in a prolific soil. Or, should war compel the missionaries and their little company to fly, for a season from that land, the island of

Malta would kindly receive them as it did the shipwrecked Apostle to the Gentiles. And there, by the side of the presses already in operation, they might erect one for Armenia, and the pious priest and archbishop might assist in diffusing the light of life among their intelligent countrymen, who, from Constantinople to Bagdad, are even now beginning to cry out for reform. There, too, the young Asaad Jacob, casting his eyes round the ample circumference of the Greek church, might learn to employ his shrewd good sense in a glorious cause: and the other Asaad of noble spirit, could he escape from his Maronite persecutors, might give scope to his powerful genius, and become the Augustin of the Oriental churches.

What indeed, is to be the precise nature of the conflict in those countries, and how long it is to last, we of course, know not. We see, however, a great mingled people beginning to be in motion, and the worst passions of the human heart preparing for a fierce conflict under the worst of governments. But we behold, also, the Spirit of God, commencing a benign and mighty agency; and amid the blackness and thunderings of the impending storm, we discern the bow of promise, the emblem of a presiding Providence.

HELP THE DEAF AND DUMB.

Among the enactments of the Legislature of Massachusetts at their late session, we are happy to observe the following "Resolve respecting Deaf and Dumb persons," approved by the Governor, March 5th.

"*Resolved*, That all deaf and dumb persons residing in this Commonwealth, between the ages of twelve and twenty-five years who possess the other qualifications and shall have complied with the several requisitions provided in the Resolves passed the 18th day of Feb. in the year of our Lord one thousand eight hundred and twenty-five, shall be, and they hereby are declared entitled to all the benefits of said Resolves."

This is a very generous grant, and calls for the gratitude of all the friends of humanity. It extends the blessings of education to a class of people, who are shut out in the providence of God from the usual mode of acquiring knowledge, and consequently from all the advantages of common schools. For two years past provision has been made for educating at the Hartford Asylum a part of the unhappy persons who were in this situation; that is, a definite sum was appropriated for the object, and this was used by the Governor for the benefit of such as *applied* for it and were judged by him to be fit subjects of the grant. Now, the Legislature make the grant *indefinite*, and extend the privilege to *all* that may need it, whatever the required amount of money may be.

It is very desirable that these legislative provisions should be generally known, and that all who are entitled to partake in them may avail themselves of the opportunity. There is reason to believe, that some failed of the benefits of former grants, by being ignorant of the resolves, or by not knowing how and where to apply. We have taken some pains to ascertain what is requisite, and hope our readers will circulate the notice as they see occasion for it.

Application for this privilege must be made in writing to the Governor, and left at the office of

the Secretary of State, Boston. It may be made by the deaf and dumb person himself; or by his parent, or guardian. The application must be accompanied by a certificate from a minister of the gospel, the selectmen, or some known and responsible persons. They must certify that the person is both deaf and dumb; that he, and his parents if any living, are unable to support him at the Asylum; that he is moral in his habits; that he has natural capacity for acquiring knowledge, so far as can be judged; and that he is within the ages of 12 and 25, naming his true age. Applications for the present year should be made soon; as the time for admitting new pupils at the Asylum is May 23d.

Editors of newspapers would promote the cause of humanity, by publishing a few facts on this subject.

INDIAN MISSION.

To the Rev. J. Emory, Corresponding Secretary of the Missionary Society of the M. E. C.

Cavan, U. C. Jan. 16, 1827.

Rev. and Dear Sir,—On the 10th inst. was transmitted an account of the conversion of a whole tribe of natives who reside in the vicinity of Bellville. In that letter, reference was made to the work of religion among another body, residing on the borders of Rice Lake. Having now spent three days with that people, we proceed to detail some interesting circumstances relative to their baptism, as also of the origin and progress of the work of religion among them, up to this date.

The quarterly meeting for the Rice Lake circuit being given out to be held at Cavan, on the 13th inst., a considerable number of the Indians who had become serious, came in from Rice Lake and Mud Lake, for the purpose of enjoying the means of instruction during the meeting. They arrived on Friday, and pitched their tents in a neighboring wood, first clearing off the snow, which was about two feet deep, then setting up poles in a conic form, they proceeded to cover them with bark from the trees. Having built one large wigwam, they were prepared to receive instruction in their own camp, or to assemble with the white congregation.

During Saturday, Sunday, and Monday, we were employed in teaching these children of nature to memorize the commandments and Lord's prayer, which we did in our usual way, by means of an interpreter, (Wm. Beaver) who pronouncing a sentence of the Indian translation, the whole assembly repeated the same sentence together.— Sometimes we varied the exercises, by expounding these portions of Scripture, and enforcing their importance on their hearts and conduct.

On Monday afternoon, we proceeded to an examination of the assembly in regard to their Christian experience. And the result was, that the whole body of about sixty adults, had become reformed in their manners so as to give up the use of spirits, and all but about ten professed to have received the hopes and joys of the gospel. The converted natives we invited forward for baptism, while those who had more recently been awakened, were told that, when they should be able to declare the mercy of God to their souls, they also would hereafter be admitted to the ordinance; and they were requested to retire in the

rear of the congregation. When they arose to retire, they began to weep, and then to pray that the Great Good Spirit would now have mercy on them. When we perceived how deeply they were affected, we sent some of the most experienced Indian brethren to engage in prayer in their behalf. During the exercise of prayer, the spirit of grace appeared to be powerful on the minds of the penitents. And in the course of about an hour nine persons professed to have found peace to their souls.

The most of those present had been reformed from their drunken habits for several months, and having now become so deeply impressed with a sense of their sins and of the blessings of their Saviour, we concluded to admit all the converts with their families to the ordinance of baptism.

The nature and design of the ordinance were now explained, and we proceeded to propose the formulary,—“Dost thou renounce the devil with all his works?” Again we paused to give further instruction in regard to the extent of Satan's power and influence. For the natives of the Chipe-way have been terribly afraid of the evil spirit (Muchemuneto) and to avert his displeasure, have made their offerings and paid their devotions generally to him.

We informed them from the Scriptures, that Satan had no power, but to tempt to evil, and to punish the wicked; that those who believed in the Lord Jesus Christ, had nothing to fear from him, and in the Lord Jehovah there was everlasting strength to tread Satan beneath their feet. While on this subject they appeared unusually moved, and when we again proposed, “Dost thou renounce the devil with all his works?” they responded with great earnestness and with a strong voice, “Aah!” and some of them put down their feet, as if treading the power of Satan beneath them. Seventy-five now received baptism, about sixty of whom were over the age of ten years.

On the same evening, the Lord's Supper was also administered to the adults who had been baptized.

During the several days that the native brethren were assembled in this neighborhood, much friendship was shown them by the white inhabitants, and the change of the natives was so apparent, and their deportment so devout, as to make a favorable impression on the minds of those who attended the services at the quarterly meeting.

This morning we visited our Indian brethren at the camp, to take our leave, and give them our parting advice. They will now separate into different neighborhoods, and remain till the arrival of Peter Jones, who will visit them next week, and give them further religious instruction. The origin and progress of religion among the Indians on Rice Lake and Mud Lake, I must reserve for my next, which will be in a few days, and remain, as ever,

Yours affectionately,

W. CASE.

Generosity.—A piece of land was about to be sold at auction at a public house in Westfield a few days since, for the payment of a small tax. A stranger drove up at that instant, and on hearing the tale of woe from the wife of the delinquent, who was an intemperate man, he slipped the

amount of the tax and charges into the hand of the auctioneer, on learning that the story was true, and departed without giving his name.

THE BIBLE.

And who of us, Sir, can forget his own personal obligations to the Bible? Who of us will not remember, while he remembers any thing, the blessed precepts, that fell, with such melting sweetness, from maternal lips; the faith, that early and devoutly dedicated us to duty and to God, at the Baptismal Altar; the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction,—ah Sir, that last that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads? Who of us can be insensible to the nameless blessings of a Christian education? Let those before me name the price, at which they would consent to shut up their Bibles forever, to close, forever, the doors of the Sanctuary, to break down the Family Altar, to shut up the consecrated closet; to bring over the scenes of Bethlehem, of Calvary, and of Olivet, an everlasting oblivion; to restore again, to the grave its darkness and its terrors—in a word, to extinguish in their own hearts, and the hearts of their children, every consolation and every hope of the Bible—let them name the price, for which they would consent to all this; let them do it on one of those Sabbath evenings, when by the hallowed light yet lingering in the sweet and tranquil west, they have gathered round the Family fireside to close up their holy solemnities by teaching the little hearts of their children to glow, and their little lips to tremble with the praises of Jesus, the children's friend, the parent's hope—and I will leave it to them to say, Sir, what they will do for the diffusion of the Bible; how much they can spare of what God has given them to make God's goodness known to the whole world.

[Prof. Hadduck.

A MORNING THOUGHT.

By the Rev. J. W. Cunningham, M. A. Vicar of Harrow.

MATTHEW, xxiii. 9.—One is your Father which is in Heaven.

It is one of the artifices by which the great enemy has succeeded in withdrawing the allegiance of the creature from the Creator, to substitute some distorted image of God, for that pure and tender Being whom we are invited to worship. In idolatrous countries, a block of wood or of stone, is substituted for the true God; and even among professed Christians, delusions prevail. In some cases, the purity of God is concealed; in others, his milder attribute; he is represented as harsh, vindictive, and unrelenting. How gross this distortion of the Divine image! What treason to the Majesty of Heaven, and what a death-blow to religion, where the fraud succeeds, and this idol of blood is worshipped instead of the God of the Scriptures! The essential element of religion is love. But how could I love the being who was a tyrant, the stern interrupter of my lawful enjoyments, and who, reversing the statement of the scripture, "desired" that his creatures should perish? The discovery of God as a Father, is constantly the turning point in religion. Suppose that we should discover some individual, whom we conceived to be a mere stranger, to be a long lost parent, how would the indifference of the heart melt into love! And when the soul makes a

similar discovery with regard to God, the frost of indifference dissolves, and the heart surrenders itself at once and altogether to his service.

"One is your Father which is in heaven."—To believe this truth as explained and illustrated by the gospel, to value it, and to act upon it, is genuine religion. Is God my reconciled Father in Christ? Then I must love, and trust, and cheerfully, and unequivocally serve him. Is this Father in Heaven? Then I must mingle reverence with affection, and tremble at his displeasure, even when I repose upon his love. Is One only my Father? Then I must oppose no authority to his; I must suffer none to wield his sceptre, or to occupy his throne in my soul: I must "obey God rather than man." Lord we have too long halted between two opinions. Come, thou art the Father of our spirits, come and dwell in us, and rule in us; wash us with the blood of atonement; sanctify us by the Spirit of truth; clothe us in the white robe of the Redeemer's righteousness, and give us at once the adoption and the disposition of sons—the delightful portion of those who are admitted to be "heirs of God, and joint heirs with Christ."

They show'd me the Lord on his throne,
All array'd for the last fatal day;
They spake of his "terrors" alone,
And I shrank from the scene with dismay:

They call'd him my "Father," and led
My steps to his altar of grace:
Encourag'd, I lifted my head,
And caught the sweet smiles of his face.

My "Father!" this bosom of stone,
With the tempest of wrath might have striven;
Thy mercy has made me thine own,
And I long to be with Thee in heaven.

FORGETFULNESS OF THE DEAD.

"When we are gone we shall not hear the murmuring voice of affection, the grateful tribute of praise; still we love to believe that voice will be raised, and that tribute paid."—SPRAGUE.

The holy sanctitude of the grave should not be disturbed, but to give lectures to the living. Once past the threshold the dearest friend of the heart cannot be recalled, but consolation is not to be found in forgetfulness. No: the greatest solace is in contemplation of their virtues, bringing to mind, by easy and natural association, tender and soothing images of the past; though we may never hope to enjoy again the sweet hours we have enjoyed in their society, in the faithful memory they will be treasured up; there they still live, and will live forever.

The hope of living in the grateful recollection of our friends, when "we shall have put off this fleshy tabernacle," seems an inherent quality in every mind which is conscious that recollection will be of its virtues. Will it not smooth the dying pillow of the faithful parent, to know that his memory will live ever in the hearts of those children he has nurtured, educated and protected, and is now leaving them a name unsullied, and a rich legacy in example? Will not the consciousness that a beloved parent will long love and cherish his memory, extract a pang from the bosom of a dying child? Think you a tender wife, in her expiring moments, would cast a look of so much loveliness on the darling object who has been her chiefest good, if she thought that object would soon cease to remember her tender assiduities to promote his comfort, her unwavering confidence, and above all the love she had ever manifested? Or rather, if she thought her memory would pass coldly by, and the recollection of all she had been would cease almost as soon as the knell that told the tomb had closed over her remains, would not the grateful affection of that last look be marred, and the cold one's ingratitude add a new pang to the bitterness of that hour?

But there are those with whom all the recollections of the dead soon pass away. In the moment of severe trial they may appear as though the loss they had experienced would forever be fresh on the mind; but the cause seems soon forgotten, the wound almost miraculously will cicatrize, and the memory of the faithful one who loved them is lost in oblivion. There is something revolting in the very idea of a person who can treat the remembrance of a friend thus lightly—it disgusts every nice sensibility, and no one will choose such an associate, for if they have so soon forgotten the dead, they will assuredly fail in their duties to the living.

There is something so pure and holy in the remembrance of those who are gone forever, that no one is to be envied who can easily forget them. It comes over the mind breathing of all our past enjoyments in social affection, and infusing that kind of pleasure which is the sweeter because it is sad and pensive. The voice which to us from the grave is melancholy indeed, but its whispers should not be disregarded.

From the New-York Observer.

BETHEL RECORDS IN NEW-YORK.

April 2, 1827.—Our Bethel meetings in March were often solemn and interesting. This increases our hope, that we shall succeed in rescuing from their dangerous situation, many who are placed as a ship without a steersman, and driven by contrary winds into a wretched eternity. Thus far laboring in the vineyard of Christ for their salvation, we have confidence that God will support us with his divine presence, and increase the powerful operation of his holy Spirit on their hearts. The prayers offered up to Almighty God in these meetings, often appear to be purified by the righteousness of Christ.

At one of our meetings several seemed to be affected. One rose and said, "I was never so afflicted before;" burst into tears and left the room.

In the Mariners' Church, every Sabbath for several weeks past, the Lord has operated upon many hearts, and many eyes have run down with tears. This sacred influence often brings them and some of their shipmates to the Bethel meetings, who were never there before. A number of females are always present, and appear to be much affected. Many of them are wives and children of sea-faring men.

A ship-master, lately converted, made the following address at one of our meetings: "I am a poor sailor, though for many years a commander, bound to eternity. And now, my dear ship-mates, I would say a few words to you,—for we may never meet again in this world:—The Lord grant we may all meet in those blissful mansions above, to part no more forever. My dear brethren, let us all be ashamed of ourselves for our sins, and embrace the precious promise of our Redeemer, "Come unto me all ye that labour and are heavy laden, and I will give you rest." We have to prepare for eternity; and, not able to do it ourselves, let us go to Christ who is the beloved of our souls, and he will give us all we need. My dear friends, can you contemplate the dear Redeemer, and be cold and indifferent about his sufferings for your salvation! O let us all fall down in the deepest dust, and adore the Saviour of souls, who has suffered, bled and died, that we might live." He then knelt down and made a fervent prayer.

At one of our meetings a seaman addressed his

ship mates present, on the awful crimes of profaneness and intemperance, of which, he said, they had all been guilty for many years, without a thought of being unprepared to die. "My dear sea-faring brethren, I have gone with you in this road to ruin for more than 16 years, until I was at a Bethel meeting in this room, where we are now assembled. O this is the house of God, and the gate of Heaven to my soul; he opened my eyes, to the throne of his mercy, where I received from my heavenly Father, such comfort as I would not part with for ten thousand worlds." After he had prayed and taken his seat, another seaman made a similar address. He acknowledged he had been for many years profane, and had cherished an inclination to be more so than his shipmates; but the Lord, in that Church, had arrested him in his career of ruin, and gave him sweet communion, such as the world could not give nor take away." He then made an earnest exhortation to all who heard him, seamen and women, and closed with prayer. There was but one among all present, who did not appear to be much affected.

The Mariners' Church, every Sabbath for several months past, has contained more sea-faring men and their connexions, than ever before. This brings consolation to the hearts of many who are labouring in the Vineyard of Christ for their salvation. The Rev. Mr. Chase, and the leaders of the Bethel Union, feel it their duty to add every effort that can be made, in this employment;—as this class of men (more than most others,) monthly dwindle away by death at sea and on shore. More than four hundred in the City of New-York, have been arrested by death and incurable complaints within a twelve month past. And when we look back upon years gone by, we tremble lest numbers of seamen have been left to sink down into silence, without the knowledge of a Saviour!—Many who attend the Bethel Meetings, are anxiously inquiring what they shall do to be saved.

C. PRINCE.

From the Boston Recorder and Telegraph.

JUVENILE ASSOCIATIONS.

MESSRS. EDITORS,—I was highly gratified to notice in one of your recent papers some remarks upon *Juvenile Associations*. I have long felt that such institutions are desirable, and even demanded in the present age of energetic effort, and that they would furnish an important revenue to the church.

I should think it would be practicable for the American Board to include the youth, in the present system of organization, by the establishment of *distinct male and female Juvenile Associations* throughout the country; and I confidently believe that such a plan would concentrate, successfully, the energies of this interesting class, in the most honorable and glorious of all enterprises. I can scarcely imagine that the effort would meet with opposition, if it were made under the direction of that respectable body, to whom is committed the appropriation of a nation's charities, and whose influence is almost irresistible.

The friends of missions have, every year, less cause for discouragement. Opposing weapons have lost much of their edge—these "swords will" soon "be converted into ploughshares," and will all be united in breaking up the fallow ground.

With such a prospect what blood-bought sinner can stand by cold and idle?

I cannot here omit expressing a regret which I have often felt, that the subject of active charity is seldom presented with sufficient minuteness. An appeal for co-operation in this cause, made in general terms, affects the majority much in the same measure with other moral requirements. The object is esteemed laudable, and they perhaps wish it were in their power to aid it; but a very small or no income, induces the belief that they may very properly be excused from all exertion in the case. This evil might be remedied, if those who act as martials in this honorable field would detail some of the various ways which have been devised, by those who have not ready money, to render assistance in replenishing the Lord's treasury. Discouragement would diminish and persons of every age and condition be excited to some appropriate exertion for the establishment of that kingdom, which is to break in pieces all the kingdoms of the earth.

C. L.

ON REVIVALS.

Is it not to be feared that Christians are often negligent in the use of means to promote a revival of religion, in consequence of entertaining ideas and feelings somewhat like these?—'God in his sovereign pleasure sometimes visits one place with showers of divine grace, and sometimes another;—we hope and pray, nay we have long hoped and prayed, that he would visit us, but still no shower or even dew of divine grace refreshes us. When the time will come, we know not. We ought indeed to continue to pray and hope; but we must wait God's time for the bestowment of the blessing.'

Now I appeal to Christians, if something like this has not often had a *practical* influence with them, although they may have hardly been conscious of it? But how is this? Wait God's time for a revival of religion! Is not this excuse for the neglect of duty, precisely such as you so often hear, and so often condemn, in the impenitent around you?—And alas! how often do Christians satisfy, or rather attempt to satisfy themselves, for criminal coldness and neglect of duty, with excuses, just such as careless sinners use; and yet perhaps so little do they themselves reflect, that they are not aware of it.—Here is a Christian who is cold, his affections languid, his heart in a great measure hardened through the deceitfulness of sin. He knows, he feels, that all is not right; but he has not resolution enough to rouse up and shake off this deadly stupor. He however does not intend that things shall always be thus with him. No, God forbid. He would be very unwilling to be found of his judge in this state of estrangement from God, and deadness of Christian feeling.—What keeps him quiet *now*? His resolutions and purposes of being better, and living more devoted to God before he dies!—Ah, where will you find the sinner so hardened, as not to make the same resolutions and purposes? But do you still condemn him, lukewarm Christian? What measure of condemnation do you then reserve for yourself?

But what will you say to the impenitent man who continues in sin, waiting God's time to repent? Do you not say, that God's time is always

ready; that *now*, and *now* only, is the accepted time? He must not wait a day, nor an hour. If it be true, as unquestionably it is, that the present moment is an accepted time for him to repent, if he will but repent; why, let me ask, is it not an accepted time for you to pray for him, if you will but pray?

Wait God's time for a revival of religion! Is God then like some earthly rulers and sovereigns, a capricious being, before whom we must wait and watch, to seize the favorable moment when to urge our suit; a suit which it would often be at least unavailing to urge? Will there then come a time with God, when he will be more placable, more ready to hear prayers and intercessions in behalf of a dying world, than he is *now*? When he will be more ready to receive and forgive the repenting sinner? When he will hate sin more, and be more ready to exert a divine influence in turning the sinner to himself?—But is God immutable. And does he then regard sinners, and their salvation, in precisely the same manner *now*, that he ever has done, and ever will do, without a shadow of variation? If so, could you, if I may so speak look into the divine mind, and view all his designs, what point of time could you fix on more favorable to pray for the salvation of sinners, and the enlargement of Zion, than this hour this *moment*? And when would you be justified in sending up your cries with more empasioned earnestness, and stronger faith?

Wait God's time! *He waits*, and has long waited to be gracious, bearing with our coldness and want of faith. He waits *now*, and is ready to bestow blessings upon us as soon as we are ready to receive them. A change must indeed take place some where, before we can expect a revival of religion. But if *God* be unchangeable, and ever regards the salvation of sinners in the same manner, where must the change be, but in ourselves?

Have we any benevolent regard for our fellow men, perishing in sin, and do we desire their salvation? Is not God infinitely more benevolent and does he not desire their salvation infinitely more? If then we have been *waiting*, when we ought to have been *acting*, and praying as if there were a benevolent regard for the salvation of sinners on our part, and a want of willingness, or at least of readiness on the part of God to save them—is it not time to alter our course? If all things are ready on God's part for him to come among us with showers of blessings, are we determined to see to it, that all things are ready on our part to receive him? Shall every obstacle be *immediately* removed out of the way; or shall it be still said of us, that the Saviour could not do many mighty works among us because of our unbelief?

But some may say as thousands have said, 'I can do but little, if I attempt it, and my feeble, individual efforts will produce no effect.' The excuse is a trite one; and has often been combatted, but still it is made. But it will not do. True, your sphere of action and of influence may be limited, perhaps very limited; still you can do something. Every man breathes around, so to speak, a moral atmosphere, which others in a greater or less degree inhale. Have you or I but one talent, are we not as really criminal for burying that talent in the earth, as he would be who possesses ten, for burying his? But you say, I am only a humble individ-

ual, and the interests of the church and the cause of Zion do not rest with me. You may be a humble individual; but is not the church made up of individuals? And with whom shall the interests of the church and the cause of Zion rest, should every individual say and act as you do? And if you and I might draw back, and stand aloof, and do nothing, why might not *others*, and why might not all?

The cause of Zion does not rest with you? With whom does it rest? The cause of Zion does rest with you, in a manner of which you are little aware, and you cannot free yourself from the solemn responsibility. Each of you is exerting an influence, however unconsciously, which will be felt widely, and more widely, while time shall last; and will be felt in its effects through interminable ages. The interests of the church do rest with you, in the most important degree; and let every member of the church feel so, and act accordingly, in humble reliance on divine strength, and how soon would religion revive, and the cause of Zion prosper gloriously! But a feeling the reverse of this—how long has it been the bane of piety, and operated like a consumption on the beauty and strength, and I had almost said, the vitality of the church. I say the bane of piety; for where will you find the Christian, who is willing to do nothing for his fellow men around him, perishing in sin; who pleads to be excused from doing any thing, and yet has a heart warm with love to God, and all the Christian graces in lively exercise? True piety is not only a benevolent, but an active principle, and fires the soul where it is in lively exercise with an irrepressible desire of doing something, however little for a dying world. I do not say that the man who is active abroad, will necessarily be humble, consistent, and devout at home. I know that much may be done, and often is done perhaps to be seen of men. But I do say, that where an ardent, devoted piety exists, it will impel a man to action. Indeed what greater solecism can there be, than an *ardent* but *inactive* piety?

Do you really believe, dear friends, that your impenitent neighbors around you, are every moment exposed to an eternity of misery,—that Jesus poured out his life for them,—that he is waiting to be gracious to them, and waiting for the prayers of his people in their behalf—and will you, *can*, you be inactive? Shall not your language be, not *must* I, but *may* I, *can* I do any thing?

Pardon me if my earnestness seems to you to need an apology. If an apology is necessary, the subject must furnish it. May I not say with another, 'on such a theme 'tis impious to be calm?'

Grant that we can do but little, let us do that little. Let ours be the prize, which was bestowed on the woman in the gospel, of whom our Saviour himself said, 'She hath done what she could.' But who can tell how much he can accomplish, until the effort be made?

And is there not reason to believe that the capacity for useful exertion will increase with exertion itself? Let us then exert our feeble talents to the utmost, that when our Lord shall come, he may say to us, 'thou hast been faithful over a few things I will make thee ruler over many thing; enter thou into the joy of thy Lord.'—*Communicated for the Rec. and Tel.*

CHRISTIAN EDUCATION.

A writer in the New-York Observer, has the following excellent remarks on the subject of Early Education.

Let us now turn our thoughts to the best method of conducting education: And here I have to remark,

That to the first part of education, belongs the proper management of the body in infancy, so as to give it the best advantages for health and vigor. This is of vast consequence, not merely for the sake of the well being of the body, but also on account of the soul, which is so much under the influence of the body. If the body be disordered, the mind is sure in some way to be affected with it. If you expect a sound mind, you must take care to have a sound body; and this will require from early infancy, a proper management of aliment, of exercise, clothing, sleep, and every thing on which the well being of the body depends. Essential mismanagement in these particulars, often brings death, or entails debility through life; and what is still worse, not unfrequently subjects the soul to the demoralizing and darkening influence of deranged feelings, and depraved appetites, which after education will be scarcely able to overcome. It is thus that a foundation is often laid for a total miscarriage of education, before any wrong is suspected. This demonstrates the immense importance of having every person qualified by previous instruction, for the part they are called to perform in society. The proper raising and management of infants, so as in the best possible manner to promote their bodily vigor, and influence the happy developement of their intellectual and moral faculties, is a part of female education of vast consequence, which is yet in its infancy; and until it is properly cultivated, many of the human race must be the victims of much disaster, both temporal and eternal.* The moral training of children, ought to have its foundation in a solemn dedication of them to God; and laying hold by faith on God's covenant promise on their behalf. 'I will establish,' says God, (Gen. 17, 7.) 'my covenant between me and thee, and thy seed after thee, in their generations,—for an everlasting covenant, to be a God unto thee, and to thy seed after thee.' This covenant to Abraham is the believer's charter. It is in the faith of it, that he is warranted to expect a blessing on his endeavors to train up his offspring for God. It gives him assurance, that if he does his part, God will do his. The want of this faith, is itself a very heinous sin; while the exercise of it will have the most animating influence on the parent, and stimulate him to that diligence which is essential to success. Reader, art thou a parent, anxious for thine own offspring; that they may grow up in favour with God and man? Lay hold on God's covenant on their behalf. Be strong in faith. Thy faith will bring salvation to thy house.

The first efforts with children, in their moral training, should go to the establishment of complete parental authority over their minds. This is a measure of such vital importance, that without it much success can scarcely be expected: and

* A judicious Tract calculated for general distribution, on the proper management of infants, would be a valuable acquisition.

very much depends on the *early* establishment of this authority. Unless it is established early, it is hardly ever complete. By the time a child is two years of age, he ought to be in the habit of cheerful submission, to whatever he knows to be the will of his parent. Be assured, reader, if your child says to any of your requirements, "I wont;" or sets up resistance in the way of crying and pouting, there is a radical error in your management, that threatens shipwreck to the whole business of education. Besides; a ready, cheerful obedience on the part of a child, from the early dawn of reason, while it greatly facilitates every part of after education, is of essential use to counteract the self-will, the obstinacy, and bad temper of a child; before he is confirmed and strengthened by indulgence. Every parent ought to be fully aware, that it is in the *early part* of childhood, more especially, that a corrective *can* be applied to these evil passions, whose dominion in manhood will be certain ruin. To obtain, and maintain this subjection of the child, much severity is, ordinarily, not at all necessary. It requires on the part of the parent or master, only reasonableness united with firmness, and at first a judicious use of the rod. Never require any thing of your child but what is reasonable, and be firm in requiring it: and let your government be, and appear to be, uniformly, the government of love. Any other government, will assuredly defeat the purpose for which it ought to be exercised. He who tyrannizes in a passion, will be apt to destroy himself, with the victim of misrule.

After the establishment of authority over the infant mind, must commence the arduous effort of storing it with knowledge. 'Wisdom, says Solomon, is the principal thing; therefore get wisdom.' It is indeed, the principal thing, as without it, nothing really valuable can be acquired. It is wisdom that elevates man above the beasts of the field. It is wisdom that constitutes a leading item of the Divine resemblance. Let the impression dwell upon your heart, and stimulate your every day's effort, that in proportion as you make your child wise,—wise in the possession of *every kind* of useful knowledge, but especially the knowledge of 'the living and true God and Jesus Christ whom he has sent,'—you bring within his reach the means of every kind of usefulness and comfort, here and hereafter: while without it, there can be nothing but degradation, and wretchedness in time, and through eternity, everlasting perdition, from that God who hath pronounced on the people of 'no understanding,' "that the God who made them, will not have mercy on them, he that formed them, will shew them no favor." And remember that the most intense diligence is to be used in communicating this instruction, especially as it regards religious knowledge. As God himself has commanded, in the passage of Scripture that heads this paper, which I would again press upon your attention,—*'And ye shall teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up; and thou shalt write them upon the door posts of thine house, and upon thy gates.'* Let those who have failed in training up their children to wisdom and piety, inquire whether their diligence has been from the early dawn of reason, any thing like what is here enjoined.

In communicating religious knowledge, the chief means ought to be the plan of every mother and father. It is said that 'from a child he knew the Holy Scriptures:' which must have been the fruit of much reading of them. But take notice that it is said, not simply that he *read* the holy Scriptures, but he *knew* them; which implies that he was instructed in their *meaning*. And this is best effected, by mingling much explanation, in the way of question and answer, with much reading. Those who find themselves ill qualified for this duty, will find good assistance, in some of the excellent catechisms which are readily to be obtained. If a qualified minister of the Gospel, within your reach, conducts a Bible Class, I beseech you let your young people receive the benefit of it.

In storing the minds of the young, correct school education has a most important instrumentality. But alas! the great deficiency that exists in this department, through our country generally, is one of the heavy calamities of society. You will agree with me, that the teacher to whom is confided the rising generation, ought to be a man of the best standing in society, for wisdom and piety:—a man who both by precept and example, will train the young 'to fear God and keep his commandments,' as well as instruct them in useful literature. It ought to be continually on the minds, both of the master and the scholars, that the whole process of literary education, is a secondary matter to the formation of correct principles and moral habits. To the pollution of bad instruction, bad example and bad society at school, many pious parents have to impute, specially their failure in the religious education of their children. A fearful responsibility rests upon society generally, and on every individual in it, for the correction of this evil. It is hardly possible that education can be what it ought to be, until common schools are greatly reformed. And the proper corrective consists in giving adequate compensation and countenance to teachers duly qualified, and employing no other.

On the subject of *boarding schools*, allow me to offer you a word of advice. If you are really a praying, practical, Christian parent, qualified in some good degree to watch over your offspring and impart to them religious instruction, unless circumstances of absolute necessity require it, do not think of a boarding school for common education. There is no human being, who feels the parental tenderness, that prompts to ceaseless watchfulness over your child, equal to yourself. You cannot, therefore, find a substitute for the performance of those duties, which the God of nature and the God of grace, has made strongly your own. Besides; the very multitude usually at a common boarding school, must put it out of the power of its conductors, to give to each the watchful attention which each requires. But, if you are not a praying, practical Christian, living in communion with your God, then, whether you possess religion or possess it not, if there is a boarding school within the reach of your means, under good reputation for its instruction, its discipline, its morality, but above all its religion, by all means send your children to it. Give it the preference to any plan of home education.

(To be concluded.)

New-York City Tract Society.—The Managers of this Society have commenced their efforts with a zeal worthy of the cause in which they are engaged. The whole circumference of the city, so far as visited by water craft, has been divided into districts and assigned to different individuals, with a view to the supply of the shipping and seaman's boarding houses with Tracts. Another committee has been appointed to supply the steam boats which visit our wharves; another the humane and criminal institutions; another the Sunday schools, and another the fruit sellers and hucksters. There has been paid over to the Parent Society, by order of the Managers, the sum of \$730 56, to the value of which they are entitled to draw Tracts from its Depository. The work of distributing has been successfully begun; and in general the Tracts have been thankfully received.—*N. Y. Obs.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL, 14, 1827.

LOTTERIES IN NEW-YORK.

A law has passed both houses of the Legislature of New-York, prohibiting the sale of lottery tickets, which will do much to check the spirit of gambling in that state. "It forbids the sale of tickets or parts of tickets, in any lottery except those authorised by the Legislature, under a penalty not exceeding \$500, or imprisonment not exceeding one year, or both, according to the discretion of the Court. It obliges every ticket-vender to procure a license from the proper authorities, for which, in New-York, \$500 must be paid; in Albany, \$250; in Hudson, \$150; in Troy, 200; in Schenectady, \$100; in all other places, from \$50 to 250, as the Judges of the County Court shall require. The persons procuring license are also required to lay themselves under bonds, with two sufficient sureties, not to violate the law. In New-York the penal sum is \$5000, to be forfeited in case of such violation;—in other parts of the state it is to be such a sum as shall be satisfactory to the Judges of the County Courts. One half of the money arising from licenses and penalties collected in New-York, is to go to the Institution for Deaf and Dumb—the other half for the support of Public Schools. In other parts of the state, the moneys are to go to the support of the poor of the counties respectively in which they are collected. *Parts or shares of tickets are forbidden to be sold, under penalty of a fine not exceeding \$100, or of imprisonment not exceeding three months, or of both, according to the discretion of the Court. Every offender to lose his license, and be for ever after prohibited from obtaining one; licenses renewable annually.*"

We rejoice that our Sister State has learned wisdom, and commenced a reform of this national vice, altho' it will probably increase our own sufferings. The gambling gentry, who manage the wheels of fortune in New-York and other states, know full well, that in the land of steady habits, there is no law to prevent the sale of tickets. We have laws to prohibit the throwing of dice, or playing at nine-pins, while the system of lottery gambling, by which thousands and

tens of thousands are drawn from this state, is not only permitted, but publicly authorized. Surely this is straining at a gnat, and swallowing a camel.

The Treasurer of the American Board acknowledges having received, during the month ending March 20, in various donations, the sum of \$8,458 77; legacies \$300, and sundry donations in clothing.

For the Religious Intelligencer.

LETTER TO A BROTHER.

MR. EDITOR,—If you deem the following letter worthy a place in your valuable paper, please to give it an insertion.

DEAR BROTHER,—Were it solemnly asked you, whether you love this world or the Saviour most, I indulge the hope that you would unhesitatingly answer the latter. Or were it asked which you delighted in most, the pleasures of the world or the ways of religion, you would deliberately return the same answer. But if you were required (as in truth you are by the authority of the gospel,) to prove your faith by your works, I fear when weighed in this balance you would be found wanting. The obligations of him, who relies on the precious blood of Jesus for pardon and reconciliation to God, are both weighty and solemn. My heart is sorely pained, at the view of the awful and irretrievable consequences which must ensue, while you and others so eagerly pursue what, from the language of the world, you are taught to call innocent amusement; but in the dialect of Canaan, which you profess to speak, it is vain amusement, or what is worse, a practical indication of forgetfulness of God and eternity. That youthful amusements are vain and unprofitable, and when viewed in the light of eternity, and in relation to their moral influence, highly criminal, I shall need no other argument to prove, than to remind you of the feelings they must necessarily occasion at a dying hour; of their tendency to dissipate from the mind every thing serious, and steel the heart against the impression of those momentous truths, on the reception of which our everlasting all depends; and the inexpressibly awful condition of those, who, by their means, are induced to put far away the evil day, till beyond the reach of hope; and of the heart-rending remorse and guilt which must pierce your souls, when you shall meet such at the judgment seat, and when lifting up their eyes in torments, they shall bitterly curse you, as accessory to their guilt and misery, by encouraging their thoughtless career, and thus under the garb of our holy religion leading them down to everlasting ruin and despair. And what excuse can you have for pursuing a course followed by such a train of unutterably tremendous consequences?—Without a more plausible pretence, that real pleasure or advantage is derived from such a course, will you deliberately hurry along the deluded multitude, blind to their condition, and insensible to their danger, down the broad road to infamy and death?

With what feelings would you receive an immediate summons from the party of pleasure to the judgment bar? With what emotions would you behold that Saviour, who hung upon the cross for you, consented to become a man of sorrows and acquainted with every grief, who submitted to privation, suffering and scorn that you might have hope, if you, regardless of the obligations of duty and of covenant, unpierced by the remembrance of the bloody sweat of Gethsemane and the agonizing groans on Calvary, go from handling the sacred memorials of his dying love, to associate with the vain and encourage their vanity; and by your practice tell the world around, that the Saviour is not worthy of all your regard; that many set too high a value on religion; that its enjoyments can not satisfy you; that you have tried

them, and are convinced that the pleasures of the world are to be preferred? And will you call yourself a Christian, while you thus advocate the cause of the prince of this world—will you still style yourself a follower of the holy and self-denying Jesus? Has he not told you, that you cannot serve two masters; that he that is not for him, is against him; and he that gathereth not with him, scattereth abroad? Does not the gospel require of you, to come out from the world, and be separate; to shun the very appearance of evil, to be sober-minded, to walk in wisdom towards those that are without, giving none occasion to speak reproachfully; to love not the world, or the things that are in the world? How does the spirit of these injunctions comport with such treachery and ingratitude to your Lord and Master? Is the world so charming, that you cannot forsake it, deny yourself, and follow Christ? Then has he told you, that you can not be his disciple! Is it not time to think seriously, and to act with decision and consistency? If you are persuaded that your fondness for the world exceeds that for religion, dismiss your pretensions to religion, profess as you practise, and betray not the Son of man with a kiss. But before you make a full surrender to the camp of Satan, consider what Christ has said of him who shall deny him before men, and of the irreparable loss you would sustain by so doing; reflect on your obligations to redeeming love, and the solemnity of those vows by which you pledged yourself to be eternally for God, and none else; reflect on the amazing store of heavenly mercy which on every side invites your acceptance and regard; and by your regard for your own soul and the souls of those around you, be persuaded to ponder the paths of your feet, and apply your heart unto true wisdom. Yield yourself to the guidance of that kind Saviour who will not break the bruised reed or quench the smoking flax; to whom no office is more grateful than to reclaim the penitent backslider, and to restore the broken-hearted wanderer of his chosen flock: and may the Holy Spirit guide you into all truth, give you repentance unto life and the earnest of an inheritance above; and enable you, in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, to have your conversation in the world, is the constant prayer of

Yours, &c.

A.

Revivals.

In Lebanon, a revival commenced in January last, and still continues. More than thirty give evidence of a saving change, principally from among the youth.—There is also a revival in New Preston.

In Portland, (Me.) an interesting work of grace is progressing. More than one hundred are numbered as hopeful subjects of the work. The several denominations of Christians share in the revival, and as many as three hundred appear to be earnestly inquiring what they must do to be saved.

REVIVAL IN BERKSHIRE COUNTY, MASS.

A Clergyman in Berkshire County writes thus to his friend in New-York:—"With respect to the Revival in this County, I have only room to say, that it far exceeds whatever has been known here before. Almost the whole County is moved. In Williamstown, where the work has just commenced, it is said that almost every individual, both in College and town, is anxious or rejoicing. In Pittsfield, the work is glorious. It was stated at our Sabbath prayer-meeting last Lord's day, that 180 or more were indulging a hope, and that 200 were present at one Inquiry meeting. In Lenox,

the number of conversions is about 20 a week. In Lee, more than 200 are rejoicing in hope. At a meeting there last week for young converts, those who dated their hope within the week preceding, were requested to rise: the number who rose was 40. Richmond and Stockbridge compare with Lenox: Sheffield and Egremont, with this town;—a few hoping, a few inquiring. In Tyringham and the north part of New Marlborough, the state of religion is very interesting.—In Williamstown, Pittsfield, New Marlborough and Tyringham, the work commenced only four weeks since. In Canaan, Green River, Spencertown and New Lebanon, in New-York, the revival is not less animating than in this County.—Something very interesting is apparent in the north part of Litchfield County, Conn. A constant intercourse is kept up between the brethren by a weekly conference, held in rotation at the several towns, and attended by lay delegates from the various churches. In all the towns I have mentioned, except New Lebanon, these conferences have been held:—and in several more. A great blessing has invariably followed.—*N. Y. Obs.*

REVIVAL IN PITTSFIELD.

Extract of a letter from a gentleman in Pittsfield, Mass. to his friend in N. York, dated March 30, 1827.

The Lord is with us, of a truth. Such a time in Pittsfield was never known. The Lord is carrying on his own work. It is now about four weeks since the revival commenced. We have had three Inquiry meetings. At the first there were 30 inquirers,—at the second 100,—at the third 400: besides 150 who were rejoicing in hope. Opposition is not known. Every man stands in astonishment and says, "It is the work of God." Some of our boldest sinners have been converted by a strong arm; and a large portion of our most interesting youth are among those who have either submitted, or are convicted. The prayers of Christians are, that all may be brought to the feet of Jesus, and feel the redeeming influence of his blood.

There appears to be a divine influence on the whole community. Even the air and face of nature wear a solemnity, and our busy village has the appearance of the Sabbath.—Powerful revivals are at this time experience in Richmond, Lenox, Lee, Otis, Becket, Stockbridge, Williamstown, and considerable attention in Great Barrington, Sheffield, Egremont, and New Marlborough. Also great attention in New Lebanon, Canaan, and Austrelitz, on the neighboring borders of New-York. Surely this is a good day for the church, for her light is come.—*ib.*

REVIVAL AT UNION RIVER, MAINE.

The Waterville Intelligencer contains a detailed account of a revival on the borders of Union River. It commenced in August last, in the south part of the Town of Surry, when four or five conversions occurred. The work received a new impulse from the religious services of the last Sabbath in September, in the Baptist meeting house near Ellsworth bridge, and in in Ellsworth town house. Its effect generally was considerable; but most remarkable on a company of young men employed in the Saw-mills. They were in num-

ber 30: three, only, were previously pious; and now only three remain, of whom there is not good reason to hope that they are subjects of renewing grace. The work soon after spread with great rapidity into all parts of the towns of Surry and Ellsworth, and into the adjacent plantations. A general seriousness prevailed, and an almost universal attention, at least externally, was given to the all important subject of religion. Some however seemed for a season, disposed to ridicule, but were soon convinced of their folly, and held their peace. The time now for a season seemed like one continued Sabbath. The people flocked together from all parts, at the shortest notice, to hear the word, and seemed to hear as for their lives. Lectures were attended in the back settlements with great success. Inquiring meetings, and prayer and experience meetings were now instituted, and numerous attended. Inquirers increased daily, and converts were multiplied.

Encouraging appearances were soon discovered at Mariaville, a settlement at some distance from Ellsworth on Union River. In this place the work soon became general, and in some parts of the settlement very powerful. Indeed within a few weeks of its commencement, the work was going on through the whole extent of the River, a distance of nearly sixty miles.

The work has embraced some of almost all ages. Persons, from the age of twelve years or under, to the advanced age of eighty-three, have been hopefully converted. The number of hopeful converts we are not able to state, exactly, as but a small part of them have yet made a public profession of religion. We think however that three hundred will probably fall below the true number. Fifty-five have been baptized and united to the Baptist church under the care of the Rev. Benjamin Lord, and about the same number, who have received the fellowship of the church, are now candidates for baptism. About twenty have been united to the Congregational church under the care of the Rev. Peter Nurse. Some have been baptized and united to the Baptist church in Mariaville. The special excitement has mostly subsided in the village, and in those places where it first commenced; but is still going on, in the back settlements; and has recently commenced in Trenton an adjoining town, where the prospect is very encouraging.

RICHMOND, VA.

"The delightful season, with which this city has been visited, continues. The number of those, that in several churches and congregations have made a profession, amounts to between four and five hundred. A more circumstantial account can be better given at some future period.

"A very considerable revival is also enjoyed in several other parts of our Commonwealth. In Norfolk, and in the neighborhood of Winn's meeting-house, great concern, we understand is manifested, and numbers have joined themselves to the Lord."

[Evang. Inq.]

REVIVALS IN GEORGIA.

A gentleman of respectability, who has just arrived in this city from Athens, Geo. states that the revival in the College at that place, has resulted in the hopeful conversion of about thirty students;

many of whom are from the most respectable families in the State, and some sustain a high rank as scholars. This revival has already been noticed as extending to Milledgeville, and to the Legislature there assembled. Our informant states that four Representatives from one County give evidence of true conversion; and that two or three of them have united with the church. A work of grace appears to have commenced in Augusta, St. Marys, Liberty County, and Savannah.

[N. Y. Observer.]

Medway, Geo.—We learn by the Charleston Observer, that God is reviving his work in Medway, Liberty County, Geo. Twenty persons, most of them young, have united with the church, and the good work is still going on.

REVIVAL AMONG THE SENECA.

The intelligence communicated in the subjoined communication is of a most gratifying nature. After all the buffetings which this station has had to endure from the enemies of Indian missions, the Lord has not only restored it to peace and quietness, but as it would appear, is about to visit it with the special influences of his Spirit. Would that the blessing might descend as rain upon the mown grass, or as copious showers in the desert. Will not the friends of the Redeemer remember this station in their prayers? There is need—and there is encouragement.—*West. Rec.*

Extract of a letter written by the Rev. S. T. Harris, Missionary at Seneca, near Buffalo.

We are not without very encouraging hopes that God has come near to the poor Senecas, by the operations of his almighty Spirit. We can not but think that God is in the midst of us, causing sinners to tremble in view of their wretched, wretched condition. It would have done your soul good to have been here last Sabbath. Never have I witnessed such a scene on mission ground before. In one corner you might have seen, after the usual exercise of singing, prayer, and an address by the minister—you might have seen an aged chief, who had been for many years addicted to the most vicious and degrading habits of debauchery and intemperance, rising up before his people, confessing with solemn countenance his follies and sins, and asking Christians to pray God to give him repentance. After him, you might have seen a vicious young man, attempting to say something to his people; his voice faltering, while a flood of tears ran down his face, and every look and intonation of voice manifesting that his soul was wrung with anguish. In another part of the assembly, you might have seen the wife of the celebrated pagan chief, Red-Jacket, now repudiated by her husband, because of her determination, avowed to him, of seeking the salvation of her soul—you might have seen even her, rising up before an audience of 200 or more, and with sobs and tears asking Christians to remember her poor soul—stating that she felt she must repent, or her soul would be lost in an eternal hell! After her, you might have seen a young man, who seems by the grace of God, to have been brought through his troubles in a great measure, and possessing a hope of forgiveness by the blood of Jesus, exhorting his brethren (a number of whom are very anxious) to seek the Lord while

yet he was to be found. At the close of this meeting, too, you might have seen 18 or 20 souls rising up, expressing their desire that Christians would pray for them.

This scene was witnessed on the last Sabbath; and my soul did rejoice in the hope that the Lord Jesus would yet see of the travail of his soul from among this poor people. The native members of the church are much stirred up in prayer, often addressing their unconverted brethren with tears. Our meetings within a few weeks are nearly doubled as to numbers; and poor pagans are pressing into the kingdom of God with strong cryings.

Our mission school was visited by the operations of the Holy Spirit about the first of February. Several of the larger children were seen to be under deep conviction of sin. Our dear brother Clark (the teacher of the school) was previously roused to unusual earnestness and faithfulness with their souls. The whole school exhibited the most complete order and solemnity for several days. The Holy Spirit, after regenerating, as we hope, the souls of two or three precious immortals, retired with his more special influences from the school; but he appears to be knocking loudly at the hearts of dark and stupid souls around us. Oh, my brother, pray for us, that God might come down and work gloriously, in humbling his children and convicting and converting sinners."

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of the sum of \$4361 27 during the month of March, of which were for Donations, the sum of

	\$1331 23
For Bibles, &c.	3030 04
	\$4361 27

The following is a list of the Donations.

<i>To constitute Ministers Members for Life.</i>	
Rev. Abisha Samson, of the Bap. ch. Harvard, Mass. by a female member of his congregation	\$30 00
Rev. Elias W. Crane, by the Village Bible Class, Jamaica, N. Y.	30 00
Rev. Stephen Williams, of Baltimore, Md. by several members of the Presb. ch. there	30 00
Rev. Erastus Maltby, of the Presb. ch. Taunton, Mass. by the ladies of his congregation	30 00
Rev. Eben. H. Snowden, Missionary at St. Augustine, E. Florida, by his grandmother, Mrs. Elizabeth Breeze	30 00
Rev. Jacob Brodhead, D. D. of the Ref. Dutch ch. in Broome-st. N. Y. by ladies of his congregation	30 00
<i>To constitute a Minister Director for Life.</i>	
Rev. Cyrus Mason, of the Cedar-st. Presb. ch. N. Y. by the ladies of his cong.	150 00
<i>To constitute Laymen Members for Life.</i>	
Mr. Archibald McCullum, to be applied to debt on Society's house	30 00
Mr. Cillan Thompson, of Wilmington, Del.	50 00
David Porter Hill, infant son of Henry Hill of Boston, by his father	30 00
Mr. David Blendenio, of Baltimore, Md.	30 00
Mr. Nathaniel B. Whittaker, do.	30 00
Mr. Joseph Hyde, of Greensfarms, Conn.	30 00
Edward Augustus Beers, of N. Y. by his father, Cyrus Beers	30 00
Samuel B. Vernon, Esq. of N. Y. city,	30 00
<i>Donation from an individual.</i>	
A well-wisher to the A. B. S. Newburyport, Mass.	5 00

Donations from Auxiliary Bible Societies.

Mississippi Bible Society	150 00
Orange do. N. J.	7 00
Dutches county do. N. J.	20 00
North Carolina University do. N. C.	24 50
Fairfield county do. Conn.	200 00
Monongalia county do. Va.	13 73
New-York do.	100 00

Donations from Societies not Auxiliary.

Baltimore B. S. Md.	150 00
New Utrecht F. Bible, Tract and Missionary Society, N. J.	25 00
Piqua F. B. S. Ohio	46 00

Total Donations, \$1331 23
WM. W. WOOLSEY, Treasurer A. B. S.

EXTRAORDINARY MUNIFICENCE.

An unknown individual has purchased at his own expense, through a confidential agent, the church and three lots of ground, in Orange-street, in the city of New-York, lately owned by the Irish Presbyterian Congregation, and has presented the same as a free gift to the Lutheran Congregation, under the care of the Rev. F. C. Schaeffer.

The grateful feelings of the Congregation for this noble act of generosity, are happily expressed in the following resolutions and epistle.

Resolved, That this congregation acknowledge with gratitude to the great Head of the Church, and with thankfulness to his generous servant, as his instrument, the munificent gift of a house of worship to the members of this congregation and their posterity.

Resolved, That we view this remarkable occurrence as a signal interposition of Providence, and an act unparalleled in the annals of our Church in America; and, that we will ever regard it, and teach our children to hold it in remembrance, as an emphatic call unto active piety and persevering zeal in the service of Christ, and for the cause of the Evangelical Lutheran Church.

Resolved, That the following Epistle, together with a copy of these proceedings, be transmitted in the name of the pastor, officers, and members of this church, to Leonard Bleeker, Esq. with the request, that he, as the confidential agent, forward the same to the unknown benefactor of St. James' Church.

EPISTLE.

To the unknown and munificent individual who has presented the Church and three lots of ground in Orange-street, between Hester and Grand-streets, New-York, lately owned by the Irish Presbyterian Congregation, to the Evangelical Lutheran Congregation under the pastoral care of the Rev. F. C. Schaeffer, now and recently worshipping in the New Jerusalem Chapel in Pearl-street, New York.

GENEROUS FRIEND,—

We, the Pastor, Elders, Deacons, Trustees, and Congregation of St. James' Church, greet you in the name of the Lord.

Our hearts are filled with gratitude to that All-wise and Gracious Being, who turneth darkness into light, and who commandeth us to put our trust in Him.

He who hath sent his Son as the Saviour of sinners, and who grants his Spirit that we may be renewed after the image of God, daily manifests his

Power, Wisdom, and Goodness. By these tokens of his love he confirms the promises of his Word, and lays his impressive commands upon us to profess his precious gospel unwaveringly, to live and die unto the Lord that loved the Church and gave himself for it.

We have often seen and tasted that the tabernacles of God are amiable. We were desirous of continuing unitedly to worship him in spirit and in truth; and with our children to go up to Zion, and have communion with the Eternal in the place and inheritance of our fathers. But the Great Head of the Church permitted sore trials to come upon us: He rebuked and chastened us in love.

When our feet could no longer stand in the holy place where the blessed gospel of our meritorious Saviour had often edified us in our most holy faith—when we were shut out from our beloved sanctuary, and from the fair temple of our own rearing, we felt that our hearts are not at the disposal of mortals—that our souls are not in the hands of the children of men to do as they list.—We felt that it would be a still severer affliction to be separated from each other; or, in any wise to have those Christian ties severed which had for many years of prosperity and adversity united us as one household, and as members of the same evangelical congregation.

Our souls longed, yea even fainted for the courts of the Lord: Our heart and our flesh cried out for the living God. We thought of the sparrow that findeth a house, and of the swallow that fieth to the altars of Jehovah—and we were greatly strengthened.

Meanwhile, pastor and people, endeavored, through grace, to be ready for filial obedience to the Lord's will, and to labor in the place of his appointing, whether near at hand or far distant.

While preparing for whatever trials the hand of our heavenly Father might send us as a Christian flock, a beam of light suddenly broke through the darkness, and those unto whom we were strangers, took us in. Such Christian deeds, the Lord and Saviour of all will recognize; he delighteth therein. Here then, deprived as we were of our own blith-right and of the fruits of our labor, we were not destitute. Providential circumstances had prolonged the sojourn of our spiritual instructor, and the request to abide with us for a season, was not unheeded. The future, however, was still dark. We prayed for more light; and the Lord showed us the light of his countenance. Unexpectedly the marvellous message was brought to us, when we were assembled in the Divine name—you have a church and a home, as a free gift bestowed upon you and your children: give thanks unto the Redeemer—worship him in the beauty of holiness!

We were bowed down under the weight of such glad tidings; we rejoiced together in so signal an interposition of a mysterious Providence. With one accord we gave God the glory, and our tears, which were the overflowing of grateful hearts, bore testimony to the sincerity of our fervent prayer: Lord, help us to prepare our hearts in righteousness and peace. Then, in the decline of the day, rose the hallowed strains of the church, and every member of the devout family sung the solemn vow:

"My God, my Life, thy various praise,
Shall fill the remnant of my days;

Thy grace employ my thankful tongue,
Till death improve the grateful song.

The wings of every hour shall bear
Some thankful tribute to thine ear;
And every setting sun shall see
New works of duty done for thee."

To you, beloved friend, whose great act stands unparalleled in the history of our Church in America; to you whose heart is so noble, whose soul is so generous; to you, whom God hath appointed as his worthy instrument to spread the purest joy, and to work out incalculable good to the souls of men; to you we offer our most affectionate and hearty thanks for such great love and regard. While in this grateful acknowledgment we accept your pious donation, even the offering of uncommon liberality, we pray most fervently that you who confer this blessing, may be unspeakably blessed. Have you a family, relatives, and kindred dear; may the riches of Divine peace descend upon them, and abide with them and theirs for evermore. For, from the first day we thank our God upon every remembrance of you, always in our prayer for you, making request with joy, that your felicity may be perfect in Christ Jesus.

And not those only who are gladdened by your bounty, as its immediate recipients, invoke the choicest favors of Heaven upon you, but very many of our friends and brethren among various Christian denominations in this city, rejoice and pray with us; and thousands of our fellow believers in distant places participate in our happiness, and thank God and supplicate before his throne on your behalf.

We can not refrain from declaring, that the value of your munificent gift is enhanced by many circumstances under which it was bestowed, and especially by your kindly considerations toward the Shepherd as well as toward the flock to whom he ministers.

Alas! we know not the name of our benefactor. We have not the privilege to approach him in person, and to say, while pressing his generous hand, "God bless thee, our brother; more thanks than we can express, we owe and feel." Nevertheless, we have the consolation, that *God who seeth in secret knoweth you, and that He is your rewarder.*

Though your name is concealed, your work is seen, your light shineth, and your example is felt. It seemeth then, that the left hand shall not know what the right hand doeth. In one great privilege we rejoice—we have you in our heart.

We and our children, their children and succeeding generations shall ever bless the Noble Founder, the Munificent Benefactor, the Unknown Friend of the Evangelical Lutheran Church of St. James in the city of New-York.

The grace of our Lord Jesus Christ be with you, and fit us for the happy meeting and certain recognition in Heaven. Amen.

Resolved, That the thanks of this Congregation be presented to Leonard Bleecker, Esq. for his kind and prompt services as the agent of our Munificent Benefactor.

Resolved, That the Resolutions, with the Preamble, and the Epistle of this church, be signed by the Rev. F. C. Schaeffer in behalf of the Congregation, and published in the newspapers.

F. C. SCHAEFFER.

New-York, March 30, 1827.

Poetry.

HERE AND THERE:

OR, THIS WORLD AND THE NEXT.

Being suitable Thoughts for a New-Year.

HERE bliss is short, imperfect, insincere,
 But total, absolute, and perfect *there*.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts, and troubles e'en the best,
There Satan's pow'r extends not to the blest.
In a weak sinful body *here* I dwell,
 But *there* I drop this frail and sickly shell.
Here my best thoughts are stained with guilt and fear,
 But love and pardon shall be perfect *there*.
Here my best duties are defiled with sin,
There all is ease without and peace within.
Here feeble faith supplies my only light,
There faith and hope are swallowed up in sight.
Here love of self my fairest works destroys,
There love of God shall perfect all my joys.
Here things, as in a glass, are darkly shown,
There I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below,
There freshest palms on roots immortal grow.
Here wants or cares perplex my anxious mind,
 But spirits *there* a calm fruition find.
Here disappointments my best schemes destroy,
There those that sowed in tears shall reap in joy.
Here vanity is stamped on all below,
 Perfection *there* on every good shall grow.
Here my fond heart is fastened on some friend,
 Whose kindness *may*, whose life *must* have an end:
 But *there* no failure can I ever prove,
 God cannot disappoint, for God is love.
Here Christ for sinners suffered, groaned, and bled,
 But *there* he reigns the great triumphant head:
Here mocked, and scourged, he wore a crown of
 A crown of glory *there* his brow adorns. [thorns,
Here error clouds the will, and dims the sight,
There all is knowledge, purity and light.
Here so imperfect is this mortal state,
 If blest myself I mourn some other's fate.
 At every human wo I *here* repine,
 The joy of every saint shall *there* be mine.
Here if I lean, the world shall pierce my heart,
 But *there* that broken reed and I shall part.
Here on no promised good can I depend,
 But *there* the rock of Ages is my friend.
Here if some sudden joy delight inspire,
 The dread to lose it damps the rising fire;
 But *there* whatever good the soul employ,
 The thought that 'tis eternal, crowns the joy.

HANNAH MORE.

Captain ——'s Excuse for not fighting a Duel.

WHAT! you're afraid then? Yes, I am; you're right,—
 I am afraid to sin, but not to fight:
 My Country claims my service—but no Law
 Bid's me in *folly's* cause my sword to draw.
 I fear not man, nor devil—but, though odd,
 I'm not ashamed to own, I fear my God!

He that would pass the latter part of his life with honor and decency, must, when he is young, consider that he shall one day be old, and remember, when he is old, that he has once been young.

DR. JOHNSON.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 percent. to agents.

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ANATHEMA OF A ROMAN CATHOLIC ARCHBISHOP.

A certain "Vincent Coressi," at Constantinople, styling himself "Vicar Apostolical in the Patriarchate of Constantinople," &c. &c. has issued his Circular, dated May 19, 1826, ordering all Catholics, who are in possession of Biblical Works, to deliver them up to him within eight days, "on pain of excommunication, fulminated by the Supreme Pontiff, Leo XII. happily reigning." The same term of eight days is also fixed for delivering up "other prohibited books," for the reading of which, liberty has not been granted by the Holy See, "that they may be consigned to the flames merited by such infected and pestilential works, which deprave and corrupt the world." And all "Reverend Parish Priests, Missionaries, and Confessors, are commanded, that in confession, they interrogate their penitents, whether they possess such books; and that they do not grant ABSOLUTION, till the books are given up!"—Whilst we view with deserved execration, the superstitious and lordly style of this profane document, let us redouble our exertions, in the circulation of that holy book, the entrance of which giveth light and understanding to the simple.

This absurd order was probably occasioned by the distribution of New Testaments, and other books, issued from the Church Mission Press at Malta, by Mr. Wolf, when he left Constantinople for England. The Roman Catholics collected and burnt all the copies of these, on which they could lay their hands. Curiosity, however, to see the books was much excited, and there were some murmurings against the foolish and wicked anathema.

AN EDUCATED MINISTRY.

It is common for the contemners of learning, as a requisite for the ministry, to allege the case of the first chosen twelve. Were they not illiterate fishermen? Why should not such men be constituted ministers now? Be it remembered, however, that they were not taken such, and constituted preachers of the gospel. They spent three years in the school of Him, who taught as never did man, before they were invested with their office. Add to this, that a large part of a theological education in our day, consists in learning languages which they spake from childhood, and acquiring some knowledge of customs, which they knew from daily observation. Deduct this from what the first preachers had to learn: estimate how much more rapidly they might have been expected to advance under their instructor: and then let it be decided what education in our day is equal to theirs.—Chh. Reg.

From the "Common-place Book" of a Pedagogue.

To know that the knowledge or instruction which is communicated, is thoroughly comprehended and understood, should be the constant care of an instructor, and not how much he can communicate, which is of minor importance.

There need not be half so many books in the world as there are, or they need not be half so voluminous, if all those who write, would study to be as concise as possible. Is it not frequently the case that we are obliged to labor through a great number of pages for a little information? and to acquire a liberal education, may I not say a multitude of volumes? It is like presenting us with the ore instead of the metal, and subjecting us to the unreasonable task of extracting it. He whose intention it is to benefit mankind by his writings, possesses the art of composition in the highest degree, who embodies the most instruction and information in the fewest words.